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other dialects. To discuss fully the material of this class would require comparatively small labor and space. The chief linguistic interest of the great mass of the Delphian inscriptions lies in the dialect mixture, in the distribution, according to time and character of the texts, of Delphian, Northwest Greek *κοινή*, and Attic *κοινή*. The general situation was already known and is described briefly in the reviewer's *Greek Dialects*, § 231. But it is for just such a situation that the fullest detail with statistical summaries, such as the author gives, is most welcome. The work has perhaps its most distinctive value as a contribution to the history of the progress and character of the *κοινή*.

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*Antike Schriften über Seelenheilung und Seelenleitung auf ihre Quellen untersucht.* By PAUL RABOW. I. *Die Therapie des Zorns.* Leipzig: B. G. Teubner, 1914. Pp. 198. M. 8.

This first instalment of what promises to be an important work concerns itself with the ancient treatises on the prevention and cure of anger—chiefly with Seneca *De Ira*, Plutarch *Περὶ ἀοργησίας*, and Cicero *Tusc.* iii. In these days when Posidonius is so much to the fore it is not surprising to find that Seneca and Plutarch are regarded as having derived much of their argumentation from him. Unfortunately the reference of much of this to Posidonius rests on rather insecure foundations, though Dr. Rabow has done not a little to support his conclusion. Unquestionably he has advanced the interpretation and analysis of Seneca *De Ira*, and has thrown much light on the doctrines of Posidonius, Antiochus, and Chrysippus. As a specimen of *Quellenforschung* this volume is on the whole to be approved, for its author has clearly endeavored to keep at least one foot on solid supports as he mounts to his conclusions. We may do well to await the completion of his work before passing final judgment on it; but meanwhile it is safe to say that it deserves the attention of scholars who will welcome its continuance and conclusion.

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*Zur Geschichte der Frauenemanzipation im alten Rom (eine Studie zu Livius 34, 1-8).* By PROFESSOR DR. JOHANNES TEUFER. Teubner, 1913. Pp. ii+43. M. 1.90.

Dr. Teufer begins his study with the report given by Livy xxxiv. 1-8, of the alleged debate between the elder Cato and L. Valerius over the repeal of the Oppian Law. His conclusion that these speeches are Livy's is by no means new. From this beginning he proceeds to discuss (chap. iii) the

assemblies of women and the various occasions on which they gathered in public either voluntarily or at the call of a magistrate (cf. Livy xxvii. 37). These meetings, at first exceptional, gradually led to a permanent organization of women—the *conventus matronarum*, which under Heliogabalus took the form of a *mulierum senatus*, recognized by the favor of the emperor as a public corporation vested with definite functions and provided with a building of its own. Next (chap. iv) he indicates the steps by which women attained to civil freedom, mainly through changes in the forms of marriage and in the regulation of the dowry and the *tutela*. All these developments centered in the growth of individualism. In a final chapter the author glances at the tendencies in operation for the political emancipation of women.

Though the work is altogether too brief to represent a real contribution to the social history of Rome, it cannot help being useful as a summary, which the author hopes to expand into a larger study. Undoubtedly there is a place for a considerable volume on the subject.

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*The Manuscript Tradition of the Historia Augusta.* By SUSAN H. BALLOU, PH.D. Leipzig and Berlin: Teubner, 1914. M. 2.60, bound 4.80.

Six years ago, Miss Ballou promised in this *Journal* (III, 273 ff.) to take up at greater length the MS problem presented by the *Historia Augusta*, in the new edition of which she is collaborating. Meanwhile Hohl, in *Klio* (XIII, 258 ff. and 387 ff.), has to a certain degree anticipated her. But since some of her conclusions differ considerably from Hohl's, she publishes this very detailed and painstaking study, which in general carries admiration and conviction.

The *Historia Augusta* is preserved in a score of MSS; two—P, in the Vatican, and B, at Bamberg—date from the Caroline revival, the others from the Renaissance. A glance at the handsome facsimiles shows that P has the Fulda type of writing; and B, an insular MS, may also have been written at or near Fulda. P has been carefully corrected and emended by a half-dozen scribes, among whom Miss Ballou has recognized Petrarch himself; de Nolhac had already discovered that Paris 5816 is Petrarch's transcript of P. Coluccio. Poggio, Manetti and Bembo were also, she thinks, among the possessors of P. As certain Verona writers of the thirteenth and early fourteenth centuries quote from the *Historia Augusta*, P may have been there till it came into Petrarch's hands.

Miss Ballou tries to assign the corrections and changes in P to the proper emenders, and then to date the Renaissance copies by determining just which emended form of P they incorporate. She is least successful with